

THE LIFE DIVINE

'be the ignorant consciousness of a soul
that exists
only as a part of **Maya**. **Maya** would be
the
Brahman's power to foist name and form
upon
itself, Mind its power to receive them
and take them
for realities. Or Maya would be
Brahman's power
to create illusions knowing them to be
illusions,
Mind its power to receive illusions
forgetting that
they are illusions. But if Brahman is
essentially and
always one in self-awareness, this trick
would not
be possible. If Brahman can divide itself
in that
fashion, at once knowing and not
knowing or one
part knowing and the other not knowing,
or even
if it can put something of itself into
Maya, then
Brahman must be capable of a double—
or a mani-
fold—action of consciousness, one a
consciousness
of Reality, the other a consciousness of
illusion, or
one an ignorant consciousness and the
other a super-
conscience. This duality or **manifoldness**
seems at
first sight logically impossible, yet it
must be on this
hypothesis the crucial fact of existence, a
spiritual
mystery, a **suprarational** paradox. But
once we
admit the origin of things as a
suprarational
mystery, we can equally or preferably
accept this
other crucial fact of the One becoming or
being

•always many and the Many being or becoming the One; this too is at first view **dialectically** impossible, a suprarational paradox, yet it presents itself to us as an eternal fact and law of existence. But if that is accepted, there is then no longer any need for the intervention of an illusive Maya. **Or**, equally, we 'can accept, as we have accepted, the conception of